



THE DAYBREAK

"WANKANTANHAN ANPAO KIN HIYOUNHIPT" —LUKE 1:78.

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AMOS ROSS TELLS HIS STORY

(This story of Amos Ross is drawn, word for word, from a letter which he wrote about himself at the request of Bishop Roberts of South Dakota.)

My name is Amos Ross. I am an Indian of the Santee Tribe of the Dakotas. I was born in January, eighty-six years ago, on a night when the moon was full. My father, Mazahehaka, and my mother, Tatiyopa, were heathen. So were all Indians in those days.

My first 7 years were full of happiness and plenty. Our camp was on beautiful Blue Lake. In the spring of the year, when the ground is mostly wet, Indian boys played Gumbo Mud. This game is played with a sapling, about the size of a small switch and a handful of clay rolled into a little ball. The clay ball is put on the small end of the switch. The opposite end is held in the hand and, when given a whip, the ball shoots away to the target at which aim is taken. The boys were divided into sides and the point of the game was for both sides to advance and try to win the whole territory. One rule was that one must never aim to his an opponent. It took much courage to play the game well and sometimes it lasted three hours. There were never any serious injuries except black eyes, bruises and bloody noses but Indian boys did not mind such small injuries.

During the summer and fall months we had swimming, wrestling games, and throwing for long distances. In the winter there was ice skating and coasting down hills, and rolling marbles on the ice. The Indian girls, too, joined in these games. All the year we practiced with the bow and arrow in which all Indian boys must be skilled.

While these years were full of happiness to the children of the Santee tribe the chiefs and our parents were gradually finding things hard. They saw dark days ahead for the mand for us.

In 1851, a treaty was made in which the chiefs of the tribe touched some papers with their thumbs and promised to obey the Government and the great white father, the President of the United States. The Government made some promises, too. They told us to move from our beautiful camps, where peace and plenty were, to an Agency and to leave the settlers alone. The Government promised us food and clothing and some money. For two years the promises were kept. Then the Government put us off. The chiefs were very patient but famine came. We were all hungry. The chiefs went to confer with the Agency and when they said, "Our people are hungry," the Agency said, "If Indians are hungry, let them eat grass."

That was the beginning of the Sioux War of 1862. The chiefs came home and said, "We will not eat grass. We will go to battle tomorrow."

Our own Chief did not agree to this war. When he came back from the conference he told us to go peacefully back to our Camp on Blue Lake. Several days went by and our fight was successful but one morning we were surrounded by soldiers. A great United States Army had caught up with us and made our proud Santee tribe prisoners of war. We were marched back to the Agency with the other prisoners. Three years passed in terrible misery and unhappiness. Our brave warriors were in balls and chains. They were struck and abused. We were hungry, cold, and sick. I will not tell you much about these dark years. I did not understand it all. I would slip out and gaze up at the stars and wonder where Great spirit was. In my childish way I called on him to help our people. I wondered if anyone cared about poor Indians. Was there any help for us?

Then came a ray of hope. A white man called Bishop Whipple came to see us and through an interpreter he said, "There is One who cares for and loves the Indians." He told us about

God and our Saviour, Jesus Christ. He told us all that had happened to Jesus. He told us to be patient and to be baptized. We did not understand it but, because Bishop Whipple was so kind and gentle, we were baptized.

Then came other dark days. Our people were hurled into army wagons and taken to Fort Thompson. We were starved and ill treated. Many of our people died. Slavery was tried upon us but there we drew the line. We were prisoners of war, but every Indian would die before he became a slave. After the hard days at Fort Thompson, we were taken to the Niobrara Reservation where we camped for the winter. Brighter days began to dawn. We were told that we were wards of the Government and would have schools. No longer would we starve. No longer would our people be ill treated.

Then came the missionaries, and we began to learn the Christian way of living. We heard about God and Jesus and our life was now wonderful. The missionaries were teaching us to read and write and to do figures. We had lessons from the Bible and hymns every day. One of the missionaries was Mr. Paul Mazakute, a member of the Episcopal Church. One day he said "Bishop Clarkson is coming to confirm and I wish you to be confirmed." I felt that I did not understand enough but Mr. Mazakute gave me some wonderful instruction and by the time Bishop Clarkson came I was ready, in a class of forty Indians.

I remember the service well. When we were called upon to line up and kneel before the Bishop, it was then I fell in love with the Episcopal Church. Bishop Clarkson was the most impressive servant of God I have ever seen. In his robes of various beautiful colors and his kindly manner he seemed very close to God. So I became confirmed in the Episcopal Church.

The years were happy now. I was working and learning. A scholarship

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(The Daybreak)

Wi akenonpa (one year eca) kašpa-
pi zaptan kajujupi kta.

Wi wikcemna nonpa sanpa topa (two
years) eca mazaska wanji kajujupi kta.

Money Order, Mission, S. D., on ope-
tonpi qaiš wowapi askapi Rev. Paul
H. Barbour yekiyapi kta.

came for me for a school in Boston. I soon received a message that Bishop Hare wanted to see me. It was the first time I ever saw Bishop Hare. He seemed very strict and powerful. although later I found him kind and gentle. He told me I was to go to Seabury Divinity School in Faribault, Minnesota. I told him about the scholarship at Boston, but he said, "No, you go to Seabury." I did go to Seabury because Mr. Mazakute told me the very worst thing I could do was to disobey a Bishop.

After my studies at Seabury, Bishop Hare asked me to take charge of the Mission at Santee and to teach the people. So I began my first real work in the ministry. I continued my studies and in 1878, I was made Deacon by Bishop Hare. Soon after the Bishop sent me to Boston for more study. On my way I took the wrong train many times and was lost. I asked many foolish questions which caused people to laugh, and even when I reached Boston, I got off at the wrong station. The man who was to meet me walked all day looking for me and found me late in the evening sitting somewhere on the street, and very lonely. He took me to his home.

I learned much in Boston but I was

anxious to return to my home in Santee where my Wife and two little boys were. On my return I was informed by the Bishop that I was to take charge of the Mission on Pine Ridge Reservation.

At Pine Ridge our Mission was called the Wounded Knee. There was no house to live in, just a broken down old Government school that blizzards whizzed through. I could not repair it for I had no nails, tools, or lumber. I could not get word to the Bishop for he was traveling over his large territory. I did not mind all this myself for I was a strong Indian, but it was hard to see my wife and children suffer. I appealed to the Government for help. They sent lumber, tools, and nails right away, and soon I had repaired the house until it was one of the best in Pine Ridge. In those early days our grocery store was the ground. If you failed to lay in sufficient supply during season you had to wait until the following year for more. Our meat market was open the year round. If you needed meat, you went out and got it. Our water supply was the nearest creek, numerous springs, and snow. Wood for fuel was plentiful. So we were very prosperous and happy. A man is happier when he must work for things. Our house at the Wounded Knee Mission was home, school, church and parish house. We lived in it and men, women, and children came there for school and work. On Sunday we arranged our boxes, tables, and chairs and I had built an altar, and the home took on a churchly appearance.

Most of our people still wore their Indian clothes, so there was much color, so dear to the Indian's heart, at every meeting. Sometimes we failed to reach them when we were telling the good news of the Gospel. They looked at us straight as an arrow but with blank faces. Then suddenly many would begin to understand, and their faces would be alive with joy and peace. We worked at the Wounded Knee Mission for five years.

The year 1891 I spent with Philip Deloria at Sioux Falls studying for the priesthood. Bishop Hare was very strict in all things with us. In 1892, we passed our examinations and were ordained. I was forty years old at the time.

I am an old man now, very old. In my time I have seen many changes. This I know: nothing is worth much save that done in partnership with God and His Son our Saviour Jesus Christ. His teaching was the only way to bring people out of sorro wand misery into the sunlight of love and happiness.

EPIPHANY

Okolakiciye Wakan kin en Yewicašipi Wowaši kin on Wocekiye na Wopila eyapi kin.

V. Itancan Wakantanka kin yawašepi nunwe ecin Iye canteunkiyapi, heon wankantanhan anpao kin unhiyohipi ce,

R. Hecel okpaza na wiconte ohanzi kin ekna yankapi kin hena iyoyamwicayin kta; na unsihapi kin wookiye canku kin okna unkayapi kta heon.

V. Jesus heye: Wiyohinyanpatanhan na wiyohpeyatanhan, na waziyatanhan na itokagatanhan wicota upi kta, na Wakantanka tokiconze kin en eyotan-ke kte.

R. Christ, wotanin wašte wakan nitawa on, wopila luha nunwe.

V. Tañca šunkala toktokeca nakun wicabluha tañca šunkala tipi kin lel unpi šni, hena nakun awicawahi kta, hecel miho kin nañonpi kta; na hetanhan optaye wanjila unpi kta, na wawawanklaka wanjila kta.

R. Christ, wotanin wašte wakan nitawa on, wopila luha nunwe.

V. Ya po, oyate kin ataya mihakam unpi kta onspewicakiya po, Ateyapi kin na Cinhintku kin na Woniya Wakin kin hena cajeyal Baptisma wicaqu po. Taku tona econcišipi kin ataya iyukeanpi kta e onspewicakiya po.

R. Christ, wotanin wašte nitawa on, wopila luha nunwe.

V. Woniya Wakan kin el nihipi kinhan, wowašake luhapi kta; hehanl Jerusalem el, na Juda mačoce kin owancaya, na Samaria na maka ihan-ke kin hehanyan mayalaotaninpi kta.

R. Christ, wotanin wašte wakan nitawa on, wopila luha nunwe.

V. Wowitan iyotan Wakantanka, maka oyate unqonpi el niklutanin kin, na Okolakiciye Wakan nitawa kin oyate ataya Christ tawotanin wašte kin owicakiyake kta econyaši kin on wopila unničupi.

R. Wakantanka, wopila luha nunwe.

V. Nitokiconze u kta oyakapi kta on. Christ ihakam unpi otokaheya yewicaši qon hena on.

R. Wakantanka, unniyatanpi.

V. Oyate unpi el Wahošiyepi tona Iye toie anagoptanpi na iyaza wotanin wašte oyapi kin hena on.

R. Wakantanka, unniyatanpi.

V. Tona tokaheya maka wita kin lel yewicašipi wowaši oknayan wotanin wašte ahipi kin hena on.

R. Wakantanka, unniyatanpi.

V. Nakun yewicašipi wowašiyenitawa tona martyr obe wookinihan ekta iwicayacu; na tona wacinyanpi ehanna wicaša pica unpi wicaqupi ektakiya wicayuhomnihi hena on.

R. Wakantanka, unniyatanpi.

Epiphany is sharing Christ's Manifestation with others.— C. C. R.

Santee Episcopal Mission

Bloomfield, Nebr., Jan. 11, 1936.—Anpao Kin: Ito Holy Faith Church oyanke etan taku tonana naunhonpi kte. Eya de oyanke ed wanna dehan wicašta qa winyan tanka wanice, wanna owasin tapi heon eya oiyokišice, tka ake decetu: tona wocekiye ohna unkitokab—iyayepi kin hena on wopida kta iyececa. Toka hwo? Ho decetu. Unkiyepi on iyotaniyekiyapi. Wocekiye ed itoheya unyutitanpi, tka nina sutaya naunjinpi ca heon nina iyotaniyekiyapi kin hee. Wanna dehantu kin taku cin-unkiyapi kin wanjikji wanyakapi heon toked okihi wocekiye ahope wacin hitaunnipi. Dehantu kin Winyan Omniciye qa St. Andrew qa B. C. U. unpi kin ed oitancanpi kin owasin tecapi ece, tka owasin toked okihi wicohan econ wacin škiničiye wacinpi. October wi ed Winyan Omniciye unpi kin oitancan apikiyapi. 1 Lucille Taylor. 2 Alice Johnson, 3 Ione Lawrence, 4 Maggie Lawrence.

November 30, 1935, St. Andrew Chapter No. 2082 oitancan apiwicayapi. 1 Taft Hoffman, 2 Isaac Henry, 3 Thomas Campbell, 4 Guy Lawrence.

Jan. 1, 1936 ohna B. C. U. oitancan dena wicakagapi. 1 Arthur Taylor, 2 Isaac Johnson, 3 Charles Thomas, 4 Guy Lawrence. Trustee nonpapi, Henry Johnson qa John Johnson.

St. Andrew Committee yamnipl. B. H. Goodteacher, Thomas Huntka, qa Lawrence Hawk.

January 5, 1936 heehan Joseph Chase, Jr., he Warden un kta qa Ione Lawrence, clerk un kta wicayustanpi. Tona oitancan wicakupi owasin tecapi, tka owicohan wicakupi kin iyuha iyuškin-yan icupi qa tohanyan okihihi hehanyan hitani wacinpi.

Owasin cantewaštewa napeciyuzapi Kodayayapi onsiya un kin he miye.—Guy Lawrence.

Wilson Carlile, English founder and head of the Church Army, enters his nineteenth year on January 14, 1936. Few men have seen their youthful ideals take form and grow to such amazing dimensions in their own lifetime.

If the Church Army had only its work in England it would be a remarkable development but there is also work in Canada, the United States and Hawaii, Trinidad and Jamaica, China, India, East Africa, Australia and New Zealand.

Humanly speaking it is all due to the fact that one young London curate was worried because so many people kept passing the church without coming in. So he went out into the highways and hedges to compel them to come in.

"The Son of God became the Son of man in order that the sons of men might become the sons of God."—St. Augustine.

To do so no more is the truest repentance.

Hitayetu Cekiyapi Woecon en Woahtani Yutokan-iyeyapi Qaiš Kajujupi Yatašinpi Inonpa Kin.

Itancan Iyotan wašaka qa waonsida kin he woahtani nitawapi owasin on Woyuške woiyopeičiye wowicake, teca-ya niunpi, qa Iye Taniya Wakan on wowaste qa wokicanpte tawa kin nicupi nunwe.—Amen.

Norris, S. D., Dec. 24, 1935.—Iapi Kašnigapi: Unkitakuyepi, tokaheya Merry Christmas on nape unniyuzapi. Lehan tokin maka kin awancaya Anpetu Wokiksuye on lila wowiyuškin tanka, wicaša winyan na wakanheja. nakun tuwe keša el ewacin kta iyececa.

Unkiš St. Thomas oyate lel unqonpi kin lila wocante wašte hca. Taku owasin tawacin wanjila kiwitaya woecon unyuhapi.

Ake lehanl lel taku wanji unkiyucanpi na heon womnaye wanji he acaje-yal econqonpi. Yunkan he lecetu; "ANPAO KIN" (the Daybreak) wotanin wowapi kin he Christmas wowiyuškin el unqonpi on, kašpapi eša Christmas present qupi kta unkluštanpi. Na heon lehan wowapi otokšu (mail) okna \$8.00 lena unkuyapi kin hee.

Yunkan taku wanji oyate lel unqonpi kin unkablezapi kin he, "ANPAO KIN" wotanin kin le lila wašte, etan woon-spe icupi wašte wan heca, etan wicaša wan waawacin okihi. Nakun wicaša owasin yuha kta iyececa.

Ho lehanl anpetu kin wicozani on Anpetu Wokiksuye icunhan lila wowiyuškin unyuhapi canke heon oyate unmapi ekta inš eya hecel tawacinpi unkecinpi.

Christmas woecon kta on ikluwiyeypapi, owasin wiyuškinpi, na heon etanhan "ANPAO KIN" Christmas present unqupi. Yunkan unkiš lila wicohan wašte wan econqonpi unkecinpi. Na tona ANPAO KIN icupi hena wopila eyapi kta iyecetu.

Wanna ake nape unniyuzapi. Nitakuyepi eya St. Thomas oyate.

—Christmas Committee: Asa Long Warrior, Paul Sleeping Bear.

Giving is one of the very important activities of a parish or an individual. Money is the deputy for self. It accomplishes what we want to do ourselves, and what we are glad to be able to get someone else to do better than we can, for the Kingdom's sake.

WICATA OYAKAPI WAN

Mr. Edward Pretty Head

December 16, 1935 heehan Lower Brule el Mr. Edward Pretty Head (Catechist) omaka ota wacintanka Okolakiye Wakan el wowaši econ he te. Rev. Luke C. Walker niun qonhan iye ihukuya wicaša ilagwicaye qon he wanjiji hee.

Nakun ehanna teca qon heehan Fort Crook, Omaha, Nebraska ekta akicita ope na tanyan econ wacin kin on ošpaye tawa el Corporal kagapi. Discharge Paper tawa kin tanni on owanyake ekta zi na owa kin onšpašpa atanin šni.

Wowaši obe nonpa napin el tanyan ikluštan heon tawicu cinca na titakuye wopila yuhapi kta iyececa.

Na taku toni en kuwa hena ataya kiksuyapi on iyacinya akiceyapi na Okolakiye Wakan opapi on piya walitakapi kta iyececa.

Wicaša kin le lila akicita hokšila kin wicayuonihan ece. Nakun tuwe akipa owasin cante waštewa wanape yuza ece.

Holy Comforter wicašapi makoce hel hapi.

It's nice to have a man converted to the Church, but it is more blessed to be brought up in the Church from childhood.

THE ADVENTURE OF DISCIPLESHIP

Continued from Last Issue)

Some of you will want more detailed information about the Forward Movement which there is not time to give you today. Some will wish copies of our literature. Write to Forward Movement headquarters, Episcopal Church, 223 West Seventh Street, Cincinnati, Ohio. And one more word before I continue—please don't excuse yourself for not going to church this morning by listening to this broadcast. It's now ten. If the service at your Church is at eleven o'clock you'll have time to reach it after the broadcast. If it's at 10:30 it's time you left now. It's far more important for you to be present this morning with your fellow Christians in church than it is for you to listen to anything I may say.

Every great adventure involves a discovery. When a knowledge of all the facts in a situation make for certainty, then adventure gives way to routine. The value of the discovery determines the appeal of the adventure. The supreme adventure in man's experience through the ages has been his discovery of God, for to know Him is life and to miss Him is death. Christian Discipleship offers us the supreme adventure because it calls us to be followers and companions of One whose paramount purpose is to make it pos-

sible for us to discover God. Philip voiced the eternal longing of men when he said, "Lord, show us the Father, and it sufficeth us." And in His answer Christ pointed the way of adventurous Discipleship—"He that hath seen me hath seen the Father." When the Master said, "I am the way," He meant above all else, "I am the way of adventure which if a man will travel courageously he will make the supreme discovery—God."

In calling men to Discipleship the Forward Movement therefore places at the very center of its program the essential importance of discovering God. Much that has been done during the first year has been focused on this adventure. Discipleship has been presented not as a vague relationship with a far-away figure of the past, but as a definite way involving the seven steps which make it possible for us to walk as Disciples of a living Christ. "If ye continue in my way, then are ye my Disciples", and, as I have said, His way is the way to God. Each of the seven steps—Turn, Follow, Learn, Pray, Serve, Worship and Share—which have been so constantly emphasized in the Forward Movement literature and conferences—is a step of adventure in itself. Try taking them and we find, like all true adventures, that the way demands courage, perseverance, self-sacrifice and that spirit of pressing on which conquers the temptation to turn back. The man who day by day is honestly striving to take these steps will find a thrill in the adventure of Discipleship.

The emphasis which has been placed upon the importance of Bible reading, prayer, and worship in the Forward Movement program is essential because these practices—call them old-fashioned if you will—have always played such a large part in the adventure of discovering God. Hundreds of the members of the Episcopal Church, besides many members of other Church, are using "Forward Day by Day," the little manual of daily Bible readings and meditations which is being issued six times a year by the Forward Movement Commission. Have you seen the present number in its cover which looks like a fire cracker? If not, ask your rector for a copy or send to Forward Movement headquarters. The first order for this issue came from Anvik, Alaska; from Honolulu comes a note, "I am a shut-in, 85 years of age. The Bible Reading booklet has proved such a blessing to me. I am anxious to pass it on. I pray morning and night for the success of the Forward Movement." From a man in New Jersey a letter, "I am using the booklet and passing it on to others. The other day a friend, met

casually in the ferry house at Hoboken, asked me if I had seen it and spoke enthusiastically about it." Such simple reports, coming from all parts of the world, are certain proof that many are embarking on journeys of adventure. It's true that the majority are still tied up tight to their old moorings, but it's encouraging to know that the circulation of these Bible Reading booklets is ten times greater than in the case of similar material in the past, and that since last Lent over two million copies have been distributed. Try the daily adventure of using "Forward Day by Day." The present issue covers October and November. The next issue for Advent and Christmas will be ready for distribution about November first. Plan now to get extra copies to share your adventure with your friends.

The Forward Movement will continue to demand that a Disciple must do more than accept certain ethical practices known as Christian standards Through faithfulness in prayer, study of the scriptures, worship and service he must develop what we call personal religion which is really nothing more or less than a personal relationship with God. He must become an adventurer; ready to sail an unknown sea, but using those aids to navigation which time has proved of supreme value; facing storms and dangers with that courage which carries him ever onward in the journey which leads to the discovery of God.

The Forward Movement, however, does not encourage a pillar-dweller type of Discipleship. Important as is the adventure which leads us to God, the Christian Disciple is also called to discover a new and more noble relationship with his fellow beings. Christ insisted upon this when He answered the question about which is the greatest commandment. The Disciple's life must include his relations with God and with his neighbor. All the maladjustments in our families, in social, economic, racial, national or international life, are the results of men's not being able to get along with each other. What a great adventure awaits the man who seeks to discover the new relationship which will help to unite men as God's children and brothers one of another.

In the Church this adventure in human relations demands that we shake off the nightmare of selfish individualism, and awake to a fuller sense of our common purpose and responsibilities. It is calling our men into united action. The president of the Laymen's League reports a new wave of interest and enthusiasm during recent months. It encourages our adult members to offer

youth a fuller share in the Church's life, and stimulates youth to be eager in seeking out and seizing new opportunities for service. It demands that as fellow members of the Church we avoid the temptation to put the blame for what may be wrong on others, and instead show forth a finer loyalty toward each other and toward our duly chosen leaders. It helps us both to push aside the non-essentials which have so often created barrier between fellow Christians, and to strengthen the bonds which unite us beneath any surface difference.

In the life of society and the world the Disciple has a thrilling adventure ahead as he seeks to discover how the teachings of Christ can be brought to bear upon the relations of classes, races, and nations. Christ stands directly opposed to those conditions, between individuals or nations, which produce such suffering, oppression and the violation of the weak by the strong as is prevalent in the world today. He took those first Disciples, transformed them, and sent them forth in the great adventure of transforming the world. His loyal Disciples have always been called to share in such a transforming Forward Movement.

This adventure therefore demands that we face honestly the fact that we have too often disobeyed Christ's orders, and that we go forth into all the world to proclaim His Gospel. Unless men know Him the new relationships which He came to establish between men will never come. The only way that men can know Him is to be told the Good News by those who have already received it. The Forward Movement must stir us to do our full part in carrying Christ to all the world with a new flood of that missionary zeal which He bestowed upon those first Disciples. We are called to express this spirit in our response to the opportunity which is presented as the Church unites in the annual Every Member Canvass this fall.

Whatever the Forward Movement may require of us, and wherever the adventure of Discipleship may take us, it is essential that we remember that it is God who calls us to share in His Forward Movement, and it is God who gives our spirits the urge to go forth in adventure. It is because God is marching on, it is because He lives the adventuresome life, that we find the new Spirit stirring throughout the Church today. Man responds because God's Spirit enters his life and starts a fire—a fire which cannot be insulated or segregated, but which passes from life to life—even as we see it doing today—and unites men in the adventure of Discipleship—in the eternal Forward Movement of God.